

Perhaps, Brother Livengood, in another community you might be quite as successful with the young men as with the young women. Dr. Cuyler is not far from right. He might better have said, "*As easy a class as any in the average community to reach is the young men and the boys by any minister who has common sense and a warm heart, and the love of Christ and of souls burning in his bones.*"

I hold it to be true that the great lack of young men in our churches, is greatly the fault of the clergy lacking these very qualifications. God help us all to save the boys for Jesus.

Roann, Ind.

The Christian Life

No Time to Pray

No time to pray!

O, who so fraught with earthly care
As not to give to humble prayer
Some part of day?

No time to pray!

What heart so clean, so pure within,
That needeth not some check from sin,
Needs not to pray?

No time to pray!

'Mid each day's danger, what retreat
More needful than the mercy seat?
Who need not pray?

No time to pray!

Must care or business' urgent call
So press us as to take it all,
Each passing day?

No time to pray!

Then sure your record falleth short;
Excuse will fail you as resort
On that last day.

What thought more drear

Than that our God his face should hide,
And say, thru all life's swelling tide,
No time to hear!

Cease not to pray;

On Jesus as your all rely.
Would you live happy, happy die?
Take time to pray.

—Unknown.

PRAYER MEETING TOPICS

THE PARABLES—"THE RICH MAN AND LAZARUS"

I. The Parables. Luke 16: 19-31.

a. Seems to have been spoken to the Pharisees. v. 14. 1. While the Pharisees did not live like this rich man, yet they like him were covetous and despised their fellow-men. James 1: 27.

b. The rich man was not condemned for being rich, but for abusing his wealth, and for having no sympathy with poverty. Prov. 14: 21, 31; Ps. 41: 1; Isa. 3: 4, 15.

c. Lazarus was not saved because he was poor, but because he had humility and faith in spite of poverty and affliction.

II Lessons

a. We can make our riches condemn us, or the means of our communion with God and service to fellow-men. Mark 15: 42-46; Acts 4: 36, 39; Matt. 19: 23-26.

b. No one is so poor or afflicted that he

cannot be a saint. Luke 6: 20; Acts 14: 22.

c. Our eternal destiny depends on whether we live here selfishly or not.

d. What is the teaching of this parable on the subject of soul-sleeping?

e. What does it teach concerning the doctrine that there is a state where men may repent after death?

f. If men will not believe the Bible not even a spirit from the other world would convince them.

g. Men will go to hell for living for themselves. Matt. 26: 31-46.

J. L. GILLIN.

THE INDWELLING SPIRIT

JACOB C. CASSEL

If ye love me, keep my commandments. And I will pray the Father and He shall give you another Comforter, that he may abide with you forever.

Even the Spirit of truth, whom the world cannot receive because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with and shall be in you. St. John 14: 15-17.

The first specific intimation of a definite, pronounced, unusual outpouring of the Spirit of God upon men we find recorded in Joel 2: 28, 29.

The next definite promise is given by John the Baptist, the herald or fore-runner of Christ, who declared that he indeed baptized with water, but that there was one coming after him who would baptize with the Holy Ghost and fire.

In the 14th, 15th and 16th chapters of John the coming of the Comforter and His mission is the all-sorbing theme of the Master. In the text above quoted Jesus declared that the spirit was already *with* the apostles but that afterwards He should be *in* them.

In the 1st chapter of the Acts, just before His ascension Jesus again re-iterates the fact that John truly baptized with water, but they (the apostles) should be baptized with the Holy Ghost, not many days hence.

The prophecy of Joel concerning the outpouring of the Spirit is of a very wide scope, much wider than has ever yet been realized, or ever will be in this dispensation.

The promise of John the Baptist includes every one that had repented and was baptized with water.

Jesus, however, seemed to apply the promise more exclusively to the apostles, consequently many sincere believers infer that the definite outpouring predicted by Joel, promised by John the Baptist, and re-affirmed by Christ was only and could only be realized by the eleven or twelve apostles. This I believe to be a very erroneous view, upon which many other errors are founded.

Now just a few quotations to prove the error. In that wonderful prayer of Jesus, just before his arrest when he poured out his soul for the safety and sanctification of the apostles, there seemed to flash before his mind the probable misconception of His purely personal address to his immediate apostles, hence he puts as it were in paren-

thesis the 20th and 21st verses of John saying, "Neither pray I for these alone, but for them also which shall believe on me thru their word:

That they all may be one: as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe thou hast sent me."

The only natural, unstrained conclusion from the above language is that whatever Jesus promised the apostles on the night of his betrayal, he promised to all that believe in him, and whatever he prayed for the apostles he prayed for all his followers, and as his prayer implored God for the oneness of his followers, it necessarily embraces the indwelling of the Holy Spirit for all, as there can not be oneness with God without the indwelling of His Spirit.

In Luke 11: 13 Jesus gives a promise of the outpouring, and indwelling of His Spirit to every one that will ask him, that is God.

Peter, after he had received the baptism of the Spirit on the day of Pentecost, understood just what Joel meant, because he said, "This is that which was spoken by the prophet Joel." He understood what John the Baptist meant, when he said, "I indeed baptize with water, but he that cometh after me * * * he shall baptize you with the Holy Ghost." He understood what Luke 11: 13 meant, he understood what John 17: 20, 21 meant, hence when the penitents asked, men and brethren what must we do? he plainly told them to repent and be baptized, and then they should receive the gift of the Holy Ghost because the promise was to them, their children, and to all that are afar off, even as many as God should call. Some years later when the Lord had poured his Spirit upon the house of Cornelius, and Peter was taken to task for preaching the gospel to the Gentiles, he defends himself by saying, And as I began to speak, the Holy Ghost fell on them the same as on us at the beginning. * * * Forasmuch then as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ: what was I that I could withstand God? Acts 11: 15 and 17.

The scriptures quoted ought prove to every sincere seeker after truth that the promised outpouring and consequent indwelling of the Holy Spirit, was something separate and apart from the regeneration, something above and beyond mere justification, something more than growth or development, nothing short of a definite act of God, or rather a gift from God as it is indeed designated in the Word.

In the text quoted Jesus says, "The Spirit is with you, and shall be with you." Were not the apostles regenerated? Were they not justified? Were they not saved? Were they not the special objects of Christ's great heart of love? Were they not his chosen messengers? And yet Jesus declared that the Spirit was only *with* them as yet, and not *in* them.

The conduct of the apostles during the trial of Christ proved the truth of the Mas-